

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

POLEMICAL.

The following address was delivered before the Berean Society in Providence, R. I. upon the question—"Is the endless misery of a moral being, a doctrine supported by the scriptures?"

By Mr. B * * * *, of Providence.

Mr. President, I rise this evening with a full conviction of my inability to do justice to this all-important subject.

It is a question of vast importance, to every individual of this assembly, and not only to this assembly, but to the great family of Man.—It therefore becomes our duty to "search the scriptures, to prove all things, and to hold fast that which is good." If the doctrine of eternal misery, according to the modern acceptation of the word, is supported by the scriptures, it is a true doctrine; and it is indispensably necessary that we should be made acquainted with it. But is it a truth, that any of the human family are to be made miserable to the endless ages of eternity? I answer in the negative: Why, because Christ told the Jews, "Ye shall know the truth, and the truth shall make you free." But I ask, if it be a truth that I am to be damned, would the knowledge of that truth make me free? Would it make you free, my friends, to know that you were to be made the subjects of wretchedness and woe forever? No, it could not.—It would only add a tenfold weight to your present sufferings, and finally, in all the horrors of despair, you must end your miserable existence! Is this the truth that Christ proclaimed when he said—"And I, if I be lifted up from the earth, will draw all men unto me?"—Is this the doctrine that he taught when he said, "the Son of man came to seek and to save that which was lost—That he came not to call the righteous, but sinners to repentance?" If it be a truth that sinners are to be made the subjects of endless sufferings, why should they be called upon to repent? If it be a truth that they are to be damned, their repenting will not save them; for a truth cannot become a falsehood, neither can a falsehood become a truth.

Let us now examine the divine testimony, and try to ascertain "the truth as it is in Christ Jesus." What have all God's holy prophets testified since the world began? Answer—*The restitution of all things*—See Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you; whom the Heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Now if all God's holy prophets believed in the doctrine of the final restitution, they must have been in a great error, or the doctrine of eternal misery must be false.

What was that gospel which was preached to Abraham by our Heavenly Father? Answer—"And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee and in thy seed, shall all the nations, families and kindreds of the earth be blessed." Does this sound like the doctrine of endless misery? how can this be true if some of the kindreds of the earth are to remain unblessed, and miserable as long as God exists? It cannot. Again; in the 72d Psalm are these words, "Yea, all kings shall fall down before him. All nations shall serve him—He shall redeem their soul from deceit and violence, and men shall be blessed in him:—All nations shall call him blessed. He shall have dominion from sea to sea; and from the river unto the ends of the earth." Psalm 22d, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Will any one doubt the salvation of those who turn unto the Lord, and worship before him? surely not,—then if this passage be true, all the kindreds of the nations will be saved, for they are all to worship before him. But perhaps some are ready to say, in hell they will be constrained to worship him, and acknowledge the justice of God, in consigning them to interminable pains. I know, my friends, that this is the doctrine taught by the persecuting John Calvin, who lost every title to christianity, by cruelly burning at the stake, the innocent Servetus in Geneva; but I venture to affirm that such a doctrine is not supported by the sacred scriptures.

In the 2d Psalm, 7 & 8 verses, are these words, "I will declare the decree, the Lord hath said unto me, thou art my son; this day have I begotten thee: ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And in Col. i. 19, 20—"For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven."

One would suppose that I had produced evidence enough to satisfy any reasonable man, that the doctrine of eternal misery is not supported by the Old Testament. It may now be said that there are passages in the Old Testament that read quite differently from those I have quoted; but I ask, are there any that will contradict these plain and unequivocal declarations of scripture? no—for if such were the fact, the scriptures could not be true.

Let us now consult the prophet Isaiah, in 25th chap. 6, 7, 8 verses. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things. A feast of wines on the lees, of fat things

full of marrow; of wines on the lees, well refined: and he will destroy in this mountain the face of covering cast over all people, and the veil that is spread over all nations: He will swallow up death in victory, and the Lord God will wipe tears from off all faces, and the rebuke of his people will he take away from off all the earth: for the Lord hath spoken it." That these are the provisions of the gospel of salvation, no one will dispute. Then observe, this feast is to be made for *all people*, and it was the intention of Jehovah, that all should partake of its blessings: this must finally be the case, or the intention, or purpose of God will be frustrated. It is testified that the veil of darkness that was spread over all nations is finally to be taken away,—that death is to be swallowed up in victory, and tears to be wiped from off all faces, and the rebuke of God's people is to be taken from off all the earth,—and the proof we have that this will be accomplished is, the Lord God hath spoken it.

It is in vain for people to say that God has made provisions for all, and yet all will not partake of the blessing, for when God wipes tears from off *all faces*, all must receive the benefits of his grace and be happy.

Compare this with 1st Cor. i. 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory," and with Rev. xxi. 4. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Now if there be any meaning to these passages, it must be this, that there is a time coming when there shall be no more pain nor sorrow. But this will not agree with the doctrine of endless misery, for if that be true there will be pain in hell, and sorrow in heaven, to a world without end. For who can endure the torments of hell, without suffering the most excruciating pain? or who can look down from the portals of heaven into the abyss of the lake of liquid fire, and there behold their dearest friends, their fathers, mothers, brothers, and sisters; yea, even their own offspring, weltering in sulphureous flames, to all eternity, without feeling the keenest anguish and sorrow for their sufferings? The being that could behold such a scene as this, without sympathizing in their distress, must have a heart of adamant steel.

(TO BE CONTINUED.)

ILLUSTRATION.

(CONCLUDED FROM PAGE 190.)

The field in which the seed is sown, and the variety of appearance, indicating the success of the Sower, are considerations in which every christian, at times, feels to take a lively interest.

In illustrating this part of the subject, the pathway is rendered plain by the copious figurative explanation, furnished by the Saviour himself. *The field, saith he, is the world*:—That is, the human family, to whom the gospel of the kingdom was preached. The moral condition of man was evidently such as to need great improvement: Hence he is represented in the language of inspiration by the similitude of ground, overrun with *briers and thorns*. The gospel of Christ was, therefore, most wisely adapted to the mental condition of our race, as nothing short of the sacred truths which it applied to the understanding could reclaim the creature from those sinful wanderings into which he had been drawn by the fatal influence of unwieldy passions. It was a seed that combined the properties of *light, love, power, wisdom, justice, grace and truth*. Light, to illuminate the mind, and to bring within the reach of mental vision those divine blessings which infinite goodness had reserved for man—Love, to warm and cheer the heart, and give a new direction to the current of the affections—Power, to strengthen and support the feeble, and to aid them in the performance of every moral and religious duty—Wisdom, to inform the understanding, to dissipate the clouds of ignorance and vice, and to strengthen the judgment in the application of all the means which heaven has afforded for the acquisition of rational and moral enjoyment—Justice, to regulate and restrain the passions, and give birth to equiformity in all the commercial transactions of man—Grace, to refine the affections of the heart, and to elevate the soul above the vanities of life—and Truth, to unbind the captive in error, and to conduct the mind to the enjoyment of spiritual and immortal liberty. These effects are the natural fruits of the gospel, or good seed of the kingdom of grace.

Had the immaculate Redeemer sown a seed totally different from this, the result must of necessity have been marked by an equal difference: Then would darkness, and malevolence, and weakness, and ignorance, and venality, and violence, and falsehood have held an undivided empire over the human mind, and confusion and misery have been the perpetual legacy of our race. But the good seed has been sown, and we are invited to notice its various appearance.

Some fell by the way-side:—This figure seems used to denote the transient hearers of the word, which merely arrests their attention for the moment, without taking root in the affections of the heart, and which the enemies of truth and grace have always been industrious to take away, by entirely removing the slight impression which the word had made upon their minds.

Some fell in stony places,—denoting such as receive the word with joy, yet for want of due reflection and investigation, have very little depth of understanding in the things which belong to their peace. In time of affliction and persecution, these relapse into a state of cold indifference, and often prove a stumblingblock, and an occasion of offence.

Some fell among thorns,—representing the condition of those who hear, and perhaps, become familiar with the word of life; but the anxious cares of the age, the deceitfulness of riches, and the desire of

other things, such as the love of ease and the desire of popular applause, choke and render the word of truth unfruitful.

Others fell on good ground,—denoting the condition of those who understandingly hear and retain the word of grace. These bring forth fruit in abundance, and in kind according to the seed sown in their hearts; even the fruits of love, joy, peace, long-suffering, gentleness, goodness, humility, faith and charity. And notwithstanding the quantity of good seed which is apparently scattered to no advantage for the present, yet there is a prospect of ultimate success. The labours of the great Sower will not prove vain; for “he shall see of the travail (*labour*) of his soul and shall be satisfied. There is an infinite store of grace, and the charm that binds mankind in careless unbelief, and in heedless or wilful rebellion, must be broken by the all-conquering arm of a risen Saviour, and every tongue confess him Lord: For “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.”

Let the servants of God who proclaim the word of grace in tears lift up the eye of faith and welcome the joyful harvest: for they have the assurance that *the grace of our Lord Jesus Christ shall reign through righteousness unto eternal life, even beyond the utmost extent of the dominion of sin*.

MORAL REFLECTIONS, No. 6.

The sublime realities to which the hope of the christian aspires, and which leans for its support upon the infinite perfections and promises of God, may well yield consolation and joy to its possessor in the most trying scenes of life, and fill the mind with assurance, that though the path of life be intercepted by many an obstacle, attended with numerous difficulties and perils; though dangers fly thick around him, and sorrows multiply in long and sad array, yet under the direction of infinite wisdom they are all conducted with unerring certainty to the same important end—the glory of the Creator, and the final and everlasting happiness of the creature.

A power and wisdom that can and will educe good from seeming ill, most certainly demands attention, and are worthy the highest tribute of gratitude and veneration from the innumerable subjects of their tender regards.

Reason itself would surely infer that something like obligation must grow out of the manifestation of such amazing goodness: and in this particular, reason receives the prompt and powerful support of divine revelation.

That religion of which we have treated in former numbers urges upon its subjects the most important moral duties with which the prosperity and happiness of every class of intelligent beings in their associate capacity is connected.

Among the commands which it imposes upon its subjects, that of a firm reliance on the power, wisdom and goodness of God holds a conspicuous place. A moment's reflection will result in the entire conviction of the propriety and importance of this duty. The rational and quiet enjoyment of the creature depends upon the exercise of confidence in the power of God to support him through all the vicissitudes

of human existence. Nor can any thing short of a firm and unshaken reliance upon the omnipotence, wisdom and love of the Deity, yield comfort and support to the mind in that trying hour, when nature is dissolving, and sinking down to the silence of the grave. This great duty, which the message of the gospel enjoins, is one of which no human tribunal can take the least cognisance; nor can any human authority dictate the punishment of such offences. Divine wisdom and justice can alone determine the *measure* and the *means* of punishment due to such transgressions, while the secret energies of his power invariably conducts all these means in such a manner as to secure the great end which the perfect wisdom and benevolence of God designed. The effect which a sense of dependence upon the Creator must produce upon the conduct of the subject, will give a high importance to this branch of moral obligation, enjoined by the religion of Christ. For who, while he maintains a deep sense of his entire dependence upon God for the enjoyment of life, and the exercise of every power and every privilege which he inherits, and feels that all his actions are under the immediate inspection of an *all-seeing Eye*, will find in his heart a disposition to commit a moral wrong? The law of religion, then, has its chief excellency in this, that it addresses its divine mandates to the heart, the seat of all the affections, and there exerts an influence to send forth the purest streams of moral virtue.

Nothing but a conviction of the goodness of God will give birth to that *repentance* which needs not to be repented of, or which can meet the approbation of heavenly wisdom. Fear, it is admitted, will sometimes excite the repentance of a sinner; but such repentance worketh death, because the love of God is not the basis on which the superstructure of moral improvement is erected. “We love him because he first loved us.” Genuine love to God originates in a sense of his benevolence to us. Now as love is the fulfilling of the law of God, and repentance is an important section of the divine requisition, it cannot be evangelical when it proceeds from fear: but when love commands the affections of the heart, repentance is genuine, and its fruits are peace and joy.

FOR THE CHRISTIAN TELESCOPE.

HYMN BY L. WILLIS.

Composed during and after the thunder storm which was realized at Washington (N. H.) in the afternoon of Saturday, June 11, 1825.

Behold the storm mounts up the sky,
In awful grandeur—aspect dire!
The concave arch o'er spread on high
With threat'ning clouds, all dress'd in fire!
Ah, see the vivid lightnings flash,
And hear the deadly thunders roar!
The ponderous mountains, trembling, own
Almighty, all-pervading pow'r.
'Tis God that rules the universe;
He calls the tempest when he please;
He shakes the heavens—earth feels the shock!
Tornadoes sweep the rolling seas!
Rejoice, O man, Jehovah reigns,
Thunders terrific cease to roar;

No more the howling winds do sweep—
All nature smiles—the storm is o'er.
The eastern sky is yet o'ercast
With cloudy sackcloth's dusky hue ;
The royal arch appears at last
To show the word of God is true.
When all the storms of life are fled,
And deathless as thine angels are ;
" May all the nations thou hast made,"
In heaven, oh Lord ! thine image bear.

SELECTIONS.

FROM THE NEW-YORK NATIONAL ADVOCATE.

A NEW SCHEME.

Since our Legislature have opposed no serious obstacles to the granting of marine and fire charters, the number has so augmented as to make it difficult to fill the stock ; accordingly it became necessary to devise some new plan or mode of reaching the point, and one of the most novel, and I venture to say ingenious, plans has been hit upon ever before heard of, namely, calling in the aid of the church—religion and insurance—prayers and policies—temporal and eternal benefits—the pulpit and the fire engine—long metre and short dividends.

The Commissioners of the American Fire Insurance Company propose to associate to loan out money and insure houses, and all their profits over six per cent dividend shall be given to Missionaries, Bible and Tract Societies ; and accordingly the Methodists, Baptists, Episcopalians, Presbyterians, and Reformed Dutch, have associated to take up the stock. The Commissioners pronounce the thing practicable, but they ask :—

" Are there men to be found who are willing to receive but six per cent for a certain portion of their money, and cast the overplus into the " Treasury of the Lord ?" If there are, the object is secured, and a permanent and growing fund will be created to be applied to the best of purposes."

Most certainly there are men willing to take six per cent without caring how the surplus goes. six per cent is very good ; now gentlemen will you take *three* per cent and throw in the balance for religious purposes ? here is the test ; there is no piety in taking six per cent, for it is doubtful whether any surplus would be left for the Church. It is actually taking hat, coat and wig, "bel-book and candle ;" but fair and softly ; what is the reason that Jews, Catholics, Unitarians, Universalists, &c. &c. &c. are not invited to join in this pious work ? Do you think, gentlemen, that we of the synagogue in Wall-street, will allow that pious stock to be above par, after this pointed exclusion ? If money is to be made by this chartered piety, let's cut in—I have no idea of confining temporal and eternal blessings, to five Christian denominations, when we have upwards of a hundred claiming equal rights. But to speak seriously of this proposition, are gentlemen aware that insuring is a species of gambling, & as such, very improper for the church to countenance ? Are they also aware of the fact that these extraneous and fictitious methods of supporting pious institutions, may lead to injurious consequences ? They bring religion into

disrepute, by making it subservient to speculative operations ; they destroy the natural and proper sources of pious liberality, by mingling in the muddy streams of worldly trick-trade and evasion. If it pleases Providence that my house should be burnt, wherefore should you stand by, and in the name of religion, offer to make good my losses against this Divine dispensation ? Separate church and state ; cut asunder piety and cupidity ; let the church be sustained by spontaneous or free-will offerings and resources within itself. If you begin with insurance on houses, you may proceed to insurance on lotteries, until at length a desire to accumulate a heavy fund for pious purposes, may lead us to the adoption of measures, which neither morality nor piety can justify.

FROM THE UNIVERSALIST MAGAZINE.

RESPECTING SYSTEM.

One who adheres to orthodoxy has reviewed the Rev. Mr. Colman's sermon, which was delivered at the opening of the new Unitarian Meeting in Salem.—The reviewer has fixed his attention on the following sentence in the sermon, which he endeavors to represent to no small disadvantage. " Nor is the establishment of any particular system of faith the end of religion. Jesus preached no such system. To the inquiries of the young ruler, as to the qualifications requisite for eternal life, the answer of Jesus implied not what he must believe, but what he must do." In his attack the reviewer endeavors to represent that Mr. Colman's statement above, means that Jesus did not mean to teach people to believe any thing, not so much as to *believe* that they should obey the commandments of God. But it is very hard to believe that any unprejudiced mind can suppose that Mr. Colman meant any such extremity, or that his words imply such an extravagant idea. As it respects the reviewer, therefore, it seems that for want of a provocation he has been at the expense of inventing one himself ; and truly the expense is not very trifling, for whoever endeavors to overthrow an argument by misrepresenting it, does thereby acknowledge that in his opinion the argument is tenable."

The writer of this has no disposition to enter into the merits of the argument between the unitarian and his opponent ; let them pursue this work of contention uninterruptedly, the cause is their own. They may sow their fields and reap their harvests, yea and enjoy all the fruits of their labours without intermeddling with the interests of that ever blessed inheritance which is incorruptible, undefiled and which fadeth not away. But the nature of their contention and the peculiar course in which their wisdom has directed it seem to suggest two questions which we may, as spectators, profit by examining. 1st. Why should the orthodox strive so earnestly to drive the unitarians to the acknowledgment of some particular system of doctrine ? And, 2d. Why do the unitarians exert all their learning and powers of invention and evasion to keep themselves fairly in countenance without the confession of a system ?

These questions are proper subjects for those to explain whom they concern ; but it would no doubt, in their opinion at least, endanger their policy so

to do.—Therefore, as we cannot expect them to gratify us with candid answers to these questions, we are at liberty to make our own conjectures.

1st. Why do the orthodox endeavor to drive the unitarians to the confession of a system ? Answer, because their own, in room of being a bulwark for their security, in fact, furnishes their adversaries their principal means of annoying them. They therefore desire the unitarians to frame a system, believing that it would be as defective as is their own, and that it would furnish them with suitable weapons by which they could discomfit the unitarians as much as they are now discomfited by them.

Another reason why the orthodox desire to induce their adversaries to frame a system of doctrine is, they are satisfied that if this were attempted, it would divide them at once, and greatly weaken their strength & render them, thereby, more assailable. Another reason is, the orthodox want some adequate occasion for a discontinuance of the outward signs of fellowship, as internally they feel no desire to hold communion with their unitarian brethren. But,

2d. Why do the unitarians so cautiously avoid any thing that looks like system ? Answer ; for the same reasons, above mentioned, which induce the orthodox to desire that they should become exposed by the avowal of a system. They very well know what each other's motives are ; nor on their own account do they care how manifest to each other their respective difficulties & weaknesses appear. What they are afraid of is, that the public will also comprehend the whole, and then there will be an end to all this magical power and influence of the clergy, by which the people have been so long governed, and under which so much mental-slavery has been endured.

If to this conclusion it be plead in objection, that the unitarians would not so earnestly contend for liberality if they desired to keep the people in mental bondage, we say in reply, that this is the only policy which they believe can succeed in quieting the people, and in persuading them that they enjoy their liberty, when in fact they are in bondage.

If after all, these suggestions are not correct, and if either the orthodox or the unitarians, or both will lend us any assistance in this case, we will acknowledge it with gratitude, and communicate it to our readers.

H. B.

We know the effects of many things, but the causes of few ; experience, therefore, is a surer guide than imagination, and inquiry than conjecture. But those physical difficulties which you cannot account for, be very slow to arraign, for he that would be wiser than nature, would be wiser than God.

In great matters of public moment, where both parties are at a stand, and both are punctilious, slight condescensions cost little but are worth much. He that yields them is wise, in as much as he purchases guineas with farthings. A few drops of oil will set the political machine at work, when a tun of vinegar would only corrode the wheels, and counteract the movements.

FROM THE CHRISTIAN INTELLIGENCER.

FRENCH PROPHETS.

The French prophets first appeared in Dauphiny and Vivarais, in 1688, amounting to five or six hundred protestants of both sexes. Thousands of all ranks and conditions of life, soon became inspired; but the major part of them were *boys and girls*, from six or seven, to twenty years old. They had fits of trembling and fainting, would stretch forth their limbs, and stagger about till they fell. Sometimes they beat themselves with their hands, or lay upon the floor or ground with their eyes shut, and to appearance, were in great agony. Coming to themselves, they uttered all which their disturbed imagination had conceived; that they had seen the regions of the invisible world and all its inhabitants; the different mansions of the righteous and the wicked. When they were about to receive the spirit of prophecy, they fell down, crying out for mercy, not only at meetings, but even at home. Their assemblies consisted of not less than four or five hundred, and sometimes, of as many thousand persons. Their cries were, "*Amend your lives; repent ye; the end of all things is at hand.*" They cried for mercy on themselves; but their imprecations against the Pope and his adherents, predicting destruction to their opposers and all which they said and did, excited in the multitude, reverence and awe.

In 1706, three or four of the prophets went in the spirit to England, which spread in the same manner as in France, till the sect in London and its vicinity amounted to about three hundred; and they had given no less than four hundred prophetic warnings. They proclaimed the near approach of the kingdom of God, and the prevalence of righteousness about to commence. They professed to announce the grand Jubilee, the acceptable year of the Lord; and the accomplishment of those various scriptures, concerning the New Jerusalem, the first resurrection, &c. and asserted that this great change would be accomplished by spiritual arms only, proceeding from the mouths of those who should be inspired; and that this was their message would be proved by judgments from heaven on the wicked. That the exterminating angel would be sent forth to root up the tares; the works of men should be destroyed, and there remain but one Lord, one faith, one people and one heart in the world: all of which was to be fulfilled in three years. They also pretended to the gifts of languages, of discerning the intents of the hearts, the gift of ministration, of conveying the same spirit to others by the laying on of hands. To prove they were really inspired, those consummate fanatics or pretended prophets, boldly alledged their perfect joy in the Holy Ghost, and the unspeakable satisfaction they received in prayer and supplication.

OBSERVATIONS.

The above succinct account of French enthusiasts, cannot fail of exciting profitable reflections, in the mind of candid, observing readers. While, on the one hand, they are led to look with greater reverence into the authentic revelation of the Divine will, as recorded by men who were really inspired from on high, they cannot, on the other, but detest and discard all those groundless pretensions to inspiration,

whose natural tendency must be, to detract from the glory which belongs to the system of revelation. Had not the history at first admonished us, that the fanciful flights and bursts of enthusiasm of which we have been informed, were exhibited among a protestant people, called "French prophets," we might have suspected it was an account of modern fanatics. The writer of these observations, has had the infelicity of witnessing similar pretensions to inspiration, prophecy, and even declaring the visions of heaven and hell; and among those too, who boast themselves in maintaining pure, primitive christianity. Nor are we able to conceive, how impiety and deceit can be charged on French enthusiasts, and not on those, of a similar character, of any other country. The worship in multitudinous assemblies, who follow field-preachers and others, where zeal bursts forth in flames, is conducted under the pretensions of immediate inspiration, and may, for merit and propriety, vie with those assemblies of Dauphiny.

A. D.

THE BIBLE.

Whether we consult it as the earliest and most correct history now extant; whether we consider the sublimity of its sentiments, the picturesque beauty of its images, the boldness and brilliancy of its metaphors, the unaffected simplicity of its style, the noble range of its beautiful poetry, the cogency and force of many parts of its reasoning; but above all the pure system of morality it inculcates, ought to be read and attentively studied.

The man who objects to its principles can claim as little credit for his morality as he can for his taste, who cavils at the manner in which those principles are conveyed. If religion be false the Bible is nevertheless valuable; if revelation be a fable the Bible should be deservedly dear.

A wise minister would rather preserve peace, than gain a victory; because he knows that, even the most successful war leaves nations generally more poor, always more profligate than it found them. There are real evils that cannot be brought into a list of indemnities, and the demoralizing influence of war is not amongst the least of them. The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre, from the number of *saved*, not of the *slain*.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.

Did universal charity prevail, earth would be a heaven, and hell a fable.

How small a portion of our life it is that we really enjoy. In youth we are looking forward to things that are to come; in old age, we are looking backwards to things that are gone past; in manhood, although we appear indeed to be more occupied in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time.

In the following lines the conception of the being and the power of the Almighty, are great and august, and expressed in language elegant and sublime.

Hail! sov'reign Goodness! infinite and free;
Thine eye the light, thy span immensity!
Thyself the centre, and creation's soul!
Whose vast circumference circumscribes the whole;
Extends o'er all its penetrating sway,
And kindles darkness, or puts out the day.
From whom conceal'd no secret thought can rise,
Escape thy notice, or deceive thine eyes,
Known ere its birth, known ere in embryo warm'd,
By words depicted or in action form'd;
Trac'd from its point thy spirit marks its course,
Directs its motion, or repels its force.
To gain some end, or frustrate some design,
Alike thy justice, and thy love combine.
Searcher of hearts! to thee are equal known
The mind of millions, as the mind of one.
Who would not fear, who would not kiss thy hand!
Fall at thy word, or rise at thy command!

He that openly tells his friends all that he thinks of them, must expect that they will secretly tell his enemies much that they do not think of him.

In all governments, there must of necessity be both the law and the sword; laws without arms would give us not liberty, but licentiousness; and arms without laws, would produce not subjection, but slavery. The law, therefore, should be unto the sword, what the handle is to the hatchet; it should direct the stroke, and temper the force.

MARRIED,

In this town, 27th ult. by Rev. Mr. Webb, Mr. Stephen Vaughan, of Warren, to Mrs. Ann Studley, of this town.

On Sunday evening last, by Rev. Mr. Gano, Mr. Adam Brown, to Miss Eliza S. Wall.

At Central Falls, near Pawtucket, on Sunday evening last, Mr. Sirah Bizel, of Seekonk, to Miss Mary-Ann Northup, of the former place.

In Gloucester, Hon. Samuel Winsor, to Miss Hannah Wilmarth, both of that town.

DIED,

In this town, 1st inst. suddenly, William Rhodes, infant son of Mr. Danforth Lyon, aged 11 months and 19 days.

On Monday last, after a short illness, Robert Waln, jun. Esq. of Philadelphia.

In Pawtucket, on Wednesday morning last, Mr. George Jenks, 2d, in his 40th year.

In Medway, Mass. 28th ult. Capt. Simpson Jones, aged 69.

SAMUEL W. WHEELER,

No. 110½ WESTMINSTER-STREET,

Has just received, BALFOUR'S INQUIRY, second edition, bound and in boards. Also, Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry \$1.00 and \$1.25—the Reply 50 cents.